

# Facilitator Manual for Study in Pastoral Theology

Facilitator Manual for Pastoral Theology (Ministry) developed by  
Rev. Don Allen, Jr. PhD

## Author

Rev Don Allen, Jr, PhD, is an Educator with Allen Continuity Solutions, He has been involved in Pastoral Ministries for 40 years and has been a Christian Counselor and Alcohol & Drug counselor for over 28 years.

Dr. Allen is a Certified Christian Counselor, Certified Chaplain, and Licensed Alcohol and Drug Counselor. He holds a PhD in Psychology and Christian Counseling from Louisiana Baptist University, a D.Litt., and PhD in Pastoral Theology from St. Alcuin House Seminary.

“I hold two PhDs, Psychology and Christian Counseling and Pastoral Theology. My dissertation in Pastoral Theology was “Pastoral Theology as Found Within the Book of Acts” I also self-published a study-guide entitled “Pastoral Theology as I Understand It”, many of the notes are from these works.”

This manual was originally written while Dr. Allen served as President of GCOTV School of Ministry.

Manual for Pastoral Theology  
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PhD

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# Manual for Pastoral Theology

This Manual and course Syllabus are designed for Christian Colleges, Universities, Schools of Ministries, and Schools of Theology to allow a facilitator to use the material in the classroom and facilitate a discussion of Christian Counseling.

## Course Syllabus

- **Course Description**
  - o The course is a survey of Pastoral Theology and how we as ministers are accountable to God and the Church in performing our responsibilities
- **Course Objective**
  - o Student will develop an understanding of the overview of Pastoral Theology
- **Course Method**
  - o This course will use classroom lecture, group participation, and completion of reading assignments
- **Course recommend reading: (However not required)**
  - o Homily of Saint Gregory the Great on Pastoral Office by Pope Gregory
  - o Pastoral Theology, Essentials of Ministry by Thomas C. Oden
  - o The Reform Pastor, by Richard Baxter
  - o Pastoral Theology in the Classical Tradition, by Andrew Purves
  - o Pastoral Theology, by Thomas Murphy

# What is Pastoral Theology?

## Introduction

Pastoral Theology is an **ACADEMIC** term used to define a study of theology which is related to carrying out the ministry and duties of the pastor.

### Let's begin by defining Pastoral Theology

Pastoral Theology: This area of theology deals with the pastor in **RELATIONSHIP** to his calling, character, and work in church ministry. The **WORK** of the ministry has to do with doctrine, worship, discipline and public relationships.<sup>1</sup>

I (reflection from Dr. Allen) believe that over the years everyone has had one professor that stands out. My professor was a gentleman by the name of Dr. James Sewell, professor at Baptist Bible College in Springfield. The course I had with Dr. Sewell was Historical Books, that course revolutionized how I looked at preaching and teaching scripture. Over the years I e-mailed back and forth with Dr. Sewell. Sadly, my friend and mentor passed away in 2018, he was 76 years old. I recently came across Dr. Sewell's updated course information on the school's website, he had included pastoral theology in his teaching (I wish I could have taken this course before he retired). The course is defined as follows:

"This course provides the student practical information and experience in regard to pastoring a church. The student learns how to develop a philosophy of ministry, organize his work, set and implement ministerial goals, supervise a church staff, conduct weddings and funerals, lead the church ordinances of baptism and the Lord's Supper. He also learns how to conduct business meetings, revivals, mission's conferences, and ordination services, as well as organize new churches, solve church problems, promote special days, and other related functions of the Baptist church. The student learns through a practical, hands-on approach where applicable."<sup>2</sup>

When you type Pastoral Theology in any search engine the first site that comes up is Wikipedia, on July 30, 2008 pastoral theology was defined as:

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<sup>1</sup> Wayne F. Steury, Paul's Teaching of Pastoral Theology in his First letter to Timothy." 1998 Wesleyan Heritage Publications

<sup>2</sup> Baptist Bible College, Springfield, MO official website: [www.baptist.edu/academics.php5?section=classes&course=BSPT332](http://www.baptist.edu/academics.php5?section=classes&course=BSPT332)

(Dr. Allen states, Wikipedia is not my first choice for information. However, I thought this definition deserved mentioning.)

"Pastoral theology is the branch of theology concerned with the practical application of theology in the pastoral context. This approach to theology seeks to give practical expression to theology. Normally viewed as an 'equipping' of ministers, practical theology is often considered to be more pragmatic than speculative, indeed, essentially a practical science. Hence its main interests are in those areas of theology which will aid the clergyman in ministry. Topics tend to include homiletics, pastoral care, sacramental theology, and ethics.

All branches of theology, whether theoretical or practical, purpose in one way or another to make priests, pastors, and others in a pastoral role "the ministers of Christ, and the dispensers of the mysteries of God" (1 Corinthians 4:1). Pastoral theology presupposes other various branches, accepts the apologetic, dogmatic, exegetic, moral, juridical, ascetical, liturgical, and other conclusions reached by the ecclesiastical student, and scientifically applies these various conclusions to the priestly ministry."<sup>3</sup>

Another definition of Pastoral Theology is found in the Catholic Encyclopedia: "Pastoral theology is a **BRANCH** of **PRACTICAL** theology; it is essentially a practical science. All branches of theology, whether theoretical or practical, purpose in one way or another to make priests "the ministers of Christ and the dispensers of the mysteries of God" (I Cor., iv, 1). Pastoral theology presupposes other various branches; accepts the apologetic, dogmatic, exegetic, moral, juridical, ascetical, liturgical, and other conclusions reached by the ecclesiastical student, and scientifically applies these various conclusions to the priestly ministry."<sup>4</sup>

Dr. Robert L. Kinast teaches Pastoral Theology at the Catholic University of America and is an Ordained Roman Catholic priest, he gives the following definition of Pastoral Theology: "*The task of facilitating the **INTERACTION** between academic theology and pastoral ministry belongs in a preeminent way to pastoral theology.*"<sup>5</sup>

Augustus Hopkins Strong gives the following:

"The duties belonging to these offices:

- The pastor, bishop, or elder is:

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<sup>3</sup> Wikipedia, [http://en.wikipedia.org/wiki/Pastoral\\_theology](http://en.wikipedia.org/wiki/Pastoral_theology) (July 30, 2008)

<sup>4</sup> Walter Drum, Pastoral Theology, Catholic Encyclopedia, Copyrighted 1913 by Encyclopedia Press, Inc.

<sup>5</sup> Kinast, Robert L, How Pastoral Theology Function, Theology Today, January 1981, # 37, page 425-438

1. First, a **SPIRITUAL** teacher, in public and private
  2. Secondly, **ADMINISTRATOR** of the ordinances
  3. Thirdly, **SUPERINTENDENT** of the discipline, as well as presiding officer at the meetings, of the church
- The deacon is helper to the pastor and the church, in both spiritual and temporal things.
    1. First, relieving the pastor of **EXTERNAL** labors, informing him of the condition and wants of the church, and forming a bond of union between pastor and people
    2. Secondly, helping the church by relieving the poor and **SICK** and ministering in an informal way to the church's spiritual needs, and by performing certain external duties connected with the service of the sanctuary.”<sup>6</sup>

Charles Finney (August 29, 1792 – August 16, 1875) was an American Presbyterian minister and leader in the Second Great Awakening in the United States, he served as President and Professor at Oberlin College of Ohio.

He gives his view of Pastoral Theology in his awesome work “Lectures on Pastoral Theology”<sup>7</sup>.

“Of what Pastoral Theology treats:

- ☐ Theology treats of God, his **ATTRIBUTES** and relations.
- ☐ Pastoral theology treats of all that **CONCERNS** the flock.
- ☐ It **EMBRACES** the whole field of pastoral relation and duty.
- ☐ By consequence, the reciprocal duties of pastor and flock”.<sup>8</sup>

Finney shares his thoughts on great verses to read on Pastoral Theology

II Timothy 3: 1 – 7 ...

“A good shepherd’s care of the sheep is fourfold:

1. **FEEDING**
2. **GUIDING**
3. Guarding
4. Healing”<sup>9</sup>

<sup>6</sup> Strong, d. D., ll. D, Augustus Hopkins. Outlines Systematic Theology, designed for the use of theological students, American Baptist Publication society, Philadelphia, 1908

<sup>7</sup>Finney, Charles G “Finney's unpublished Lectures on Pastoral Theology. Professor of Pastoral Theology and Lecturer on Revivals, Oberlin College, Oberlin, Ohio, from his manuscript notes of 1872, 1874, and 1875. (Edited and provided by Rick Friedrich in August of 1998.)”

<sup>8</sup> Ibid

<sup>9</sup>Ibid

Rev. Fr. Dr. Anthony Iffen at the National Open University of Nigeria, course syllabus for Pastoral Theology: "The need for pastoral theology is derived from the natural human need for God. Whenever and wherever people hunger and thirst for God, they also do hunger and thirst for someone to lead them to God. Pastoral theology scientifically and systematically orders the process through which people are led to God. There are many reasons why people are drawn to God. Some simply want God to supply their needs, heal them, or work some miracles in their favour. Some are drawn to worship God, and to receive the sacraments, while others want to acquire a deeper knowledge about God. Some want to hear the word of God speak to them in a particular situation in their lives. There are people who seek an intimate spiritual relationship with God or to deepen their faith while some may have personal problems or doubts about God, which they may wish to clarify. There are some who may have had certain spiritual gifts or experiences and want to have more. Still, there are those who need God's guidance, counsel or discerning light in their daily lives and experiences. All these people need a pastoral guide who can minister to them, making present or mediating to them the word of God in their concrete life situation. This is the specific task of the practitioner of pastoral theology."<sup>10</sup>

Nearly 1400 years earlier Pope Gregory wrote his address to the Bishops and Clergy, assembled in Council at the Lateran Basilica, about A.D. 591. HOMILY OF SAINT GREGORY the GREAT on PASTORAL OFFICE he takes time to clarify for the Bishops and Clergy their role as pastors.

Personal Note from Dr. Allen, regardless of your denominational views you should read Pope Gregory's message on Pastoral Office.

"The true preacher, therefore, ought not to preach in order to receive his hire in this life, but he should accept the hire that he may be able to continue to preach. For the man who preaches to receive, as a recompense, either praise or gifts in this life, beyond doubt deprives himself of the recompense which is eternal. But if he desires that his discourses please men, that by means of them God, and not the preacher, may be loved ; or, if he accepts an earthly stipend for his labour that he may not be compelled by indigence to desist from preaching, the fact that he has accepted his sustenance in this life is no obstacle to his receiving his recompense in the next."<sup>11</sup>

The Practical Training Needed for the Ministry of Today, Inaugural Address, October 10, 1888 - Graham Taylor.

"The training in **BIBLICAL** scholarship needed for the ministry of today is not only scholastic, but practical, not only the scientific, but the]

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<sup>10</sup> Rev. Fr. Dr. Anthony Iffen, NATIONAL OPEN UNIVERSITY OF NIGERIA, course syllabus for Pastoral Theology

<sup>11</sup> Pope Gregory, Homily of Saint Gregory the Great on Pastoral Office, wrote in 591 A.D.

working knowledge of the Word. It needs to include not only a critical knowledge of the text and its exegesis, but the personal use of the English Bible. A knowledge of Ecclesiastical History is demanded, which will inform the people not only whence and how the **CHURCH** came, but what it is, why it is here, how its polity is related to human institutions, and what it has to do with them and they with it. A system of Christian doctrine is not more necessary than a working knowledge of Christianity itself. A philosophy of the plan of salvation is no substitute for the mastery of the art to apply that which \ saves. To this end something more than teaching is needed.”<sup>12</sup>

A dear Catholic friend Bishop Joe Binzer of the Archdiocese of Cincinnati shared the following with me during one of our e-mail exchanges on the topic of Pastoral Theology. He stated I found this course description from a Catholic seminary website:

PT503 PASTORAL THEOLOGY II: “This course provides a comprehensive overview of issues related to pastoral care. Students will examine the principal texts of the Christian tradition that outline the office of one who has care of souls. These include the works of John Chrysostom, Gregory the Great, Jean-Jacques Olier, John Eudes, Alphonsus Liguori, Fulton Sheen, and Pope John Paul II. The course will address marriage preparation, catechesis, Catholic education, pastoral counseling, rectory living, and the pastoral care of the sick. Instruction will include ample attention to contemporary challenges that priests today face in fulfilling their pastoral charge.”<sup>13</sup>

### Large Group Discussion

Discuss the various definitions of Pastoral Theology and the student’s personal opinions of what they believe Pastoral Theology is.

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<sup>12</sup> Taylor, Graham, The Practical Training Needed for the Ministry of To-day, Inaugural Address, October 10, 1888

<sup>13</sup> Rev. Ryan W. Connors, St. John Seminary, Course description for Pastoral Theology <https://www.sjs.edu/ps503-pastoral-theology-ii>

# Section One

## The foundation of Pastoral Theology

### A. Personal relationship with Christ:

1. I know that I know I'm saved!

***Before the facilitator goes any further, he/she must stop and allow each student to answer this question and be sure that every student has a personal relationship with Christ.***

### B. Personal CALL on your life.

1. Clear to you (not limited to what others tell you)

"Sincerity alone is not enough. "It demands the aid of intelligence. Well-meaning people need the light that comes from the use of methods that are sane and commend themselves to our rational natures. God never gave us our intellectual powers that we might insult them in the name of Christ." Untrained pastors cannot fulfil the teaching ministry. The blind cannot lead the blind without disaster to both." Nor can an ill-prepared minister hope to accomplish for his people the ideals herein before set forth. Unintentionally, but none the less really, all institutions that would send out into the pastorate men who cannot teach because they do not know, are retarding the development of the church at large. The greatest need of the church today is the leadership of a teaching ministry. People look to the pastor for instruction. It is possible for him, by virtue of his continuous relation, to concentrate and make cumulative his educational ministry, without sacrificing other essential aspects of his work. Churches seldom think about this ministry when considering a pastor. His ability to preach is the main consideration, and the prophetic skill of a "candidate" is judged by one or two show sermons. This is but little more sensible than forming an idea of the architecture of a house, its inside plan, and furnishings by taking a few bricks from the walls as samples. What committee to nominate a pastor ever asks about his equipment and ability for teaching? And yet he is all the time teaching by virtue of his very ministry. Sundays and in midweek services, on all occasions, whether he is conscious of it or not, he is teaching something. Why not use his relation to his charge intelligently, and deliberately plan that his ministry shall be educational as well as hortatory?"<sup>14</sup>

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<sup>14</sup>Bitting, William, The Teaching Pastor: the Samuel a. Crozer Lectures in Crozer Theological Seminary 1922-1923.



In his book *The Reformed Pastor* the English Puritan pastor, theologian, and writer Richard Baxter (1615-1691) makes the following statement:

“It is a fearful thing to be an unsanctified (defined by Merriam-Webster Unabridged Dictionary as: “not holy or sanctified: not made sacred or holy: not reserved for religious use”) professor, but much more to be an unsanctified preacher. Doth it not make you tremble when you open the Bible, lest you should there read the sentence of your own condemnation?”<sup>15</sup>

## **Breakout**

In your small group discuss your personal calling and share how you know it is real.

### **C. WILLING to pay the price (willing to count the cost)**

1. The online magazine *Christian Leader*<sup>16</sup> gives the following list
  - a. There is a financial cost
  - b. There is an **EMOTIONAL** cost
  - c. There is a physical cost
  - d. There is a spiritual cost
  - e. There is a **PERSONAL** cost

### **D. PREPARATION for service:**

1. Study/Education
  - a. All the Apostles spent time learning from the teacher (Christ). We must be willing to spend time learning from the teachers.
2. **PRAY**
  - a. Christ taught the disciples the importance of prayer, in preparation for ministry.

The author E. M. Bounds writes in his book *Weapons of Prayer*:

“Almost the last words uttered by our Lord before His ascension to heaven, were those addressed to the eleven disciples, words which, really, were spoken to, and having directly to do with, preachers, words which indicate very clearly the needed fitness which these men must have to preach the Gospel, beginning at Jerusalem: “But tarry ye in the city of Jerusalem,” says Jesus, “till ye be endued with power from on high.”

Two things are very clearly set forth in these urgent directions. First, the power of the Holy Ghost for which they must tarry. This was to

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<sup>15</sup> Richard Baxter. *The Reformed Pastor*, published in 1656

<sup>16</sup> Perry Noble, *Church Leaders*, <https://churchleaders.com/pastors/pastor-blogs/146265-the-five-prices-a-leader-must-be-willing-to-pay.html/2>

be received after their conversion, an indispensable requisite, equipping them for the great task set before them. Secondly, the “promise of the Father”, this “power from on high,” would come to them after they had waited in earnest, continuous prayer. A reference to Acts 1:14 will reveal that these same men, with the women, “continued with one accord in prayer and supplication,” and so continued until the Day of Pentecost, when the power from on high descended upon them”.<sup>17</sup>

The writer E. M. Bounds shares clearly that prayer is the essential part of ministry!

### **3. WORSHIP**

Great definition is found on the CARM website “Worship is the obligation of God's creation to give to Him all honor, praise, adoration, and glory due Him because He is the holy and divine creator. Worship is to be given to God only (Exodus 20:3; Matt. 4:10). Jesus, being God in flesh (John 1:14; Col. 2:9), was worshiped (Matt. 2:2, 11; 14:33; John 9:35-38; Heb. 1:6).”<sup>18</sup>

#### **4. Minister**

### **Breakout**

In your small group of three or four discuss how you prepare yourself personally for ministry.

5. Possible conflict and loss
  - a. **TIME** away from family
  - b. **CRITICISM** or challenges to your character/testimony
  - c. Persecutions
  - d. Possibility of **DEATH**

### **Breakout**

In a small group of three or four discuss how you personally prepare for conflict that may arise in your ministry.

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<sup>17</sup> E. M. Bounds, Weapons of Prayer, published in 1931

<sup>18</sup> Slick, Matt, Christian Apologetics and Research Ministry, <http://carm.org/dictionary-worship>

## Section Two

### Homiletic

The famous evangelist Dwight L. Moody would say, “The best way to revive a church is to build a fire in the pulpit”.<sup>19</sup> Harry Emerson Foodlick, “Preaching is personal counseling on a group scale”.<sup>20</sup>

The great reformation preacher Martin Luther stated in his great message Table Talk, “A preacher must be both a **SOLDIER**, and **SHEPHERD**. He must nourish, defend, and teach; he must have teeth, and be able to bit and fight”<sup>21</sup>

Presbyterian pastor and theologian Dr. William M. Paxton<sup>22</sup> writes, “As we have classified sermons, not according to any theoretical arrangement, but according to the kinds of sermons in actual use among approved sermonizers, we propose to classify divisions in the same way. As there are many kinds of sermons, so there are many kinds of divisions. Any one, who will take the trouble to examine the division in actual use, will find that the methods of divisions are very numerous, and might be arranged into very many classes, with distinct points of difference between them. More careful study, however, will show you that they may all be reduced to the two well-known classes, Topical and Textual Divisions, with a number of subdivisions under each general class.”<sup>23</sup>

### Three types of preachers

#### A. The **EVANGELIST**

1. This preacher’s sole purpose in preaching is to get people to hit what is often referred to in the old days as the saw dust trail. Come forward confess your sin and get it right with God.
  - a. A great example of the evangelistic preacher is the “Apostle Peter” as he stood to preach on the Day of Pentecost he had one goal, to present a clear presentation of the Gospel so individuals could make a decision for Christ. A modern example for me would be

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<sup>19</sup> Mead, Frank, 12,000 Inspirational Quotations, A Treasury of Spiritual Insights and Practical Wisdom, Federal Street Press, 2003 page 354

<sup>20</sup> Ibid page 352

<sup>21</sup> Ibid, page 353

<sup>22</sup> William M. Paxton, 1824-1904, President of the Faculty of Princeton Theological Seminary

<sup>23</sup> William M. Paxton, Homiletics Classification of Divisions, Princeton Theological Seminary, 1904  
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“Billy Graham” his purpose was to bring people to a personal relationship with Christ.

### **B. The CHALLENGER**

1. This preacher challenges individuals to change their thinking, strengthen their individual Christian walk, make a commitment and do something for Christ.
  - a. We find the Apostle Paul as a great example of the challenger. Throughout the book of Acts, we see that he continues to encourage and challenge individuals in their Christian walk to be the man/woman of God they should be. Over the years I have had the privilege to sit under the preaching/teaching of some great challengers. I have been especially blessed by my former pastor and friend David Vaughn of Whitewater Crossing Christian Church, Cleves, Ohio. Every service he challenged me to examine my thinking, my doctrinal beliefs, and to renew my commitment to Christ.

### **C. The TEACHER**

1. This teacher/preacher takes the individual on an adventure through the scripture to understand the text and how it applies not only in the 1<sup>st</sup> century of Christ, but in our individual life today.
  - a. Clearly Christ set the greatest example when teaching on the “Beatitudes”. Many churches today have pastors on staff referred to as Teaching Pastors, with the desire or purpose to teach the members the foundational truths of God’s word. Regardless, if we are a teaching pastor, senior minister, or Sunday school teacher the focus that leads us is to teach the Gospel of Christ so that members of our church can defend and proclaim their faith daily.

## **Breakout**

In your small group take time to discuss which of these three types, best describes you.

## **Three Relevant Types of Sermons**

### **1. REVIVAL**

- a. "An awakening, in a church or community, of interest in and care for matters relating to personal religion, an evangelistic service or a series of services for the purpose of effecting a religious awakening: to hold a revival"<sup>24</sup>

## 2. Evangelistic/**SALVATION** Meetings

- a. Bringing a person to a place of change in his/her life!

The great Evangelistic preacher Reinhard Bonnke (19 April 1940 - 7 December 2019) was a German-American Pentecostal evangelist principally known for his giant tent meetings throughout Africa. He would gather thousands to hear the gospel and encourage them to come to saving knowledge of Christ.

## 3. **EDUCATION** of the congregation

- a. Teaching

### 1. **DOCTRINE**

2. Life skills from scripture

## **Types of Preaching**

"There are a number of different types of sermons (teachings) that differ both in their subject matter and by their intended audience and accordingly not every preacher is equally well-versed in every type. The types of sermons (teachings) are:

1. **TOPICAL** sermons - concerned with a particular subject of current concern
2. Liturgical sermons - sermons that explain the liturgy, why certain things are done during a service, such as why communion is offered and what it means
3. Biographical sermons - tracing the story of a particular biblical character through a number of books of the Bible
4. Historical sermons - which seek to portray a biblical story within its historical perspective
5. **EVANGELISTIC** sermons - seeking to convert the congregation or bring them back to their previous faith through a recounting of the foundational story of the religion in Christianity, the Good News
6. **EXPOSITORY** preaching - exegesis, that is sermons that expound and explain a text to the congregation
7. Redemptive-Historical Preaching - sermons that take into consideration the context of any given text within the broader history of salvation as recorded in the canon of the bible
8. Narrative sermons - which tell a story, often a parable, or a series of stories, to make a moral point

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<sup>24</sup> Dictionary.com Unabridged Based on the Random House Dictionary, © Random House, Inc. 2009

9. **ILLUMINATIVE** sermons, also known as proems (petihtä) - which connect an apparently unrelated biblical verse or religious question with the current calendrical event or festival”<sup>25</sup>

In his notes in the Holman Christian Standard Bible, Dr. Ed Statzer states “Four Kinds of Expositional Preaching” he includes in his list: (1) **VERSE-BY-VERSE** Preaching (2) Thematic Expository (or Doctrinal) preaching (3) Narrative Expository Preaching (4) **TOPICAL** Expository Preaching.<sup>26</sup>

## **Breakout**

In your small group of three or four discuss which is the most relevant for you as an individual in your personal preaching.

## **Teaching Styles**

1. **EXHORTER**
  - a. Encourager
2. **LECTURER**
  - a. Presenter of facts and information
3. **FACILITATOR**
  - a. Leading the discussion, and allowing others to participate

## **Breakout**

In your small group discuss which of the teaching styles you most often use in your ministry.

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<sup>25</sup> [http://en.wikipedia.org/wiki/Sermon ...](http://en.wikipedia.org/wiki/Sermon...) Date copied July 31, 2010

<sup>26</sup> List is from Ed Statzer notes in the HCSB Ministers Bible, Copyright in 2010 by Holman Bible Publisher

# Section Three

## Church Ordinance

There will forever remain a debate as to the number of Sacraments or Ordinances there are within the Body of Christ. The Catholic and many other churches believe (practice) there are seven. However, many within the Protestant churches identify only two.

"The Roman Catholic Church has **SEVEN** holy sacraments that are seen as mystical channels of divine grace, instituted by Christ. Each is celebrated with a visible rite, which reflects the invisible, spiritual essence of the sacrament. Whereas some sacraments are received only once, others require active and ongoing participation to foster the "living faith" of the celebrant."<sup>27</sup> ... They include: Baptism, Eucharist, Confirmation, Reconciliation, Anointing the Sick, Marriage, and Ordination.

The Holman Bible Dictionary defines the word Ordinances as: "Christians agree universally that baptism and the Lord's Supper were instituted by Christ and should be observed as "ordinances" or "sacraments" by His followers. Neither ordinance or sacrament is a biblical term. Some interpreters believe sacrament conveys the concept that God's grace is dispersed almost automatically through participation in the Lord's Supper. Others believe ordinance stresses obedience in doing that which Christ explicitly commanded. Extreme dangers involved in the terms range from superstition to legalism."<sup>28</sup>

We are going to study (refer to only two for our study). However, in your belief others maybe relevant.

### A. Baptism

#### 1. Biblical examples

- a. Statement that is often proclaimed about Baptism is, it is an **OUTWARD** action (example) to show an **INWARD** belief
- b. Jesus himself, Matthew 3: 13 1-17, clearly states that He came up out of the water (not referring to sprinkling or pouring water over his head). Luke 3:21, Mark 1: 9 -11 and John 1:31-34

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<sup>27</sup> Encyclopedia Britannica, The Seven Sacraments of the Roman Catholic church, <https://www.britannica.com/list/the-seven-sacraments-of-the-roman-catholic-church>

<sup>28</sup> Butler, Trent C. Editor. Entry for 'Ordinances'. Holman Bible Dictionary. <http://www.studylight.org/dictionaries/hbd/view.cgi?n=4729>. 1991.

- c. The Ethiopian Eunuch, Acts 8: Clearly, he had an inward (heart change) and wanted to show with an outward action of Baptism.

## **2. IMMERSION**

3. Christ set the example

The Smith Bible Dictionary<sup>29</sup> defines Baptism as: “BAPTISM. It is well known that ablution or bathing was common in most ancient nations as a preparation for prayers and sacrifice or as expiatory of sin. In warm countries this connection is probably even closer than in colder climates; and hence the frequency of ablution in the religious rites throughout the East. Baptism in the name of the Father, Son and Holy Ghost is the rite or ordinance by which persons are admitted into the Church of Christ. It is the public profession of faith and discipleship. Baptism signifies—

1. A **CONFESSION** of faith in Christ
2. A **CLEANSING** or washing of the soul from sin
3. A death to sin and a new life in **RIGHTEOUSNESS**

The mode and subjects of baptism being much-controverted subjects, each one can best study them in the works devoted to those questions. The command to baptize was co-extensive with the command to preach the gospel. All nations were to be evangelized; and they were to be made disciples, admitted into the fellowship of Christ's religion, by baptism. Matt 28:19 It appears to have been a kind of transition from the Jewish baptism to the Christian. The distinction between John's baptism and Christian baptism appears in the case of Apollos, Acts 18:26, 27 and of the disciples at Ephesus mentioned Acts 19:1-6 We cannot but draw from this history the inference that in Christian baptism there was a deeper spiritual significance.”<sup>30</sup>

Christian Apologetics and Research Ministry gives the following definition: “Baptism is an immersion or sprinkling of water that signifies one's identification with a belief or cause. In Christianity it is the believer's identification with Christ in His death, burial, and resurrection (Rom. 6:4-5). It is done in the name and authority (Acts 4:7) of Christ with the baptismal formula of Father, Son, and Holy Spirit (Matt. 28:19). It does not save us (1 Pet. 3:21). However, it is our obligation, as believers, to receive it.”<sup>31</sup>

Encyclopedia Britannica gives the following: From a Catholic perspective: “Baptism, a sacrament of admission to Christianity. The forms and rituals of the various Christian churches vary, but baptism

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<sup>29</sup> Dr. William Smith's Bible Dictionary was originally written in 1884 and remains one of the most popular Bible dictionaries in the world. It contains information about people, places, customs, history, geography, and the textual content of the Bible. It is an essential reference book for studying the Scripture's subjects.

<sup>30</sup> Smith's Bible Dictionary

<sup>31</sup> Matt Slick Christian Apologetics and Research Ministry, <https://carm.org/dictionary-baptism>



almost invariably involves the use of water and the Trinitarian invocation, "I baptize you: In the name of the Father, and of the Son, and of the Holy Spirit." The candidate may be wholly or partly immersed in water, the water may be poured over the head, or a few drops may be sprinkled or placed on the head"<sup>32</sup>

## Breakout

In a small group of three or four discuss your personal view of Baptism, remember you must be able to back your view up from scripture.

### B. Lord's Supper

1. We find the introduction to the Lord's Supper on the night before Christ was to be crucified. He meets with His disciples for the last meal. They celebrated the Passover meal together in remembrance of what God did in bringing the Israelites out of Egypt. However, that very night He (Christ) encouraged them to remember a new meal and to use this as remembrance of what He was doing for them on the Cross.
  - a. Luke 22: 19-20, "And He took bread, gave thanks and broke it, and gave it to them, saying, "This is My body given for you; do this in remembrance of Me." (NIV) Vs. 20 In the same way, after the supper he took the cup, saying, "This cup is the new covenant in my blood, which is poured out for you.

The Christian definition is "**COMMUNION** is also known as the Lord's Supper (Matt. 26:26-30; Mark 14:22-26; Luke 22:14-20; 1 Cor. 11:23-26). It is the breaking of bread (Acts 2:42, 46) and a time to give thanks (Luke 22:17, 19). It was originally instituted by Jesus (Matt. 26:26-29) on the night of the Passover meal which was an annual occurrence celebrating the "passing over" of the angel of death that claimed the firstborn of every house in Egypt (Exodus 12). The Lord's Supper, or communion, replaces the Passover meal with the "body and blood" (Mark 14:22-24) of Jesus. It is to be taken only by believers (1 Cor. 11:23-28). For further study see What does it mean to take communion in an unworthy manner?"<sup>33</sup>

Warren Wiersbe and Howard F. Sugden make a great point concerning the Lord's supper and the church:

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<sup>32</sup> Encyclopedia Britannica, Baptism, <https://www.britannica.com/topic/baptism>

<sup>33</sup> Matt Slick Christian Apologetics and Research Ministry. <https://carm.org/dictionary-communion>

“Too often the Lord’s Supper is tacked onto the end of the service, run through hurriedly, and looked upon as an intruder. Such shoddy treatment is inappropriate.

Prepare for the Lord’s Supper. Arrange the service so that there is plenty of time for the ordinance. Choose the hymns carefully. Try to avoid long, needless announcements. (That is a good suggestion for any service!) Bring a message that focuses on Christ and the cross. In the Lord’s Supper, we remember our Saviour, not our sins; so emphasize His love and grace. The attitude of the pastor goes a long way toward creating the right spiritual atmosphere for the Lord’s Supper. If you are impatient or upset because your sermon time is shorter, the people will detect it.”<sup>34</sup>

## **Large Group Discussion**

Discuss how often you as a pastor/minister teach on the Lord’s Supper, including preparations of the heart, attitude with others, and need for repentance and clear heart. Also discuss how often you feel you should share communion in your local church.

# **Section Four**

## **Pastoral Care/Counseling**

Personal note from Dr. Allen, my degree is in Christian Counseling. I’m a Licensed Independent Chemical Dependency Counselor-Clinical Supervisor in the state of Ohio (USA). I have worked as a counselor professionally in both the secular and Christian based recovery programs, and within the local church. As a pastor, it is very important to be careful that you don’t counsel outside of scope of practice. If you are not familiar with mental illness, or have a person talking about suicide, please refer to a professional.

### ***Important NOTE***

***It is UNETHICAL and morally wrong to tell anyone to go off medication without referring them to their doctor for confirmation.***

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<sup>34</sup> Wiersbe, Warren and. Sugden, Howard F, Confident Pastoral Leadership, Moody Press, 1973

I don't remember where I originally found this illustration of how we should effectively counsel people. The acrostic gives the outline for how we can and should minister to people one on one, whether in the hospital, nursing home, or office.

## G-R-E-W.

### 1. **GENUINENESS**

- Is the ability to be fully you and express yourself to others. It is the lack of phoniness, faking, and defensiveness. When you are genuine, the way you act on the outside matches your thoughts and feelings on the inside.

### 2. **RESPECT**

- Is the ability to let another person know, through your words and actions, that you believe that he or she has the ability to make it in life, the right to make his or her own decisions, and the ability to learn from the outcome of those decisions.

### 3. **EMPATHY**

- Is the ability to understand how another person sees and interprets an experience. It is different from sympathy (feeling sorry for someone). When you are empathetic, you can look at and understand a situation from another person's perspective. It does not mean you have to agree with that person.

### 4. **WARMTH**

- Is somewhat synonymous with caring. It is friendliness and consideration shown by facial expression, tone of voice, gestures, posture, eye-contact, and such non-verbal behaviors as looking after an individual's well-being.

## **Breakout:**

In a small group of three or four discuss how you personally apply the above acrostic in counseling.

Types of counseling you most likely will be called to do. (This is not a complete list of situations you may be called on to counsel.) However, it gives you a clear idea of what Pastoral Care entails.

- o **PRE-MARITAL** counseling
  - Meeting with couples (young or old) who want to get married. You meet with them to discuss the wedding, but also, their thoughts concerning the wedding, marriage, finances, love, and even the role each will have in the marriage.
- o Marriage counseling
  - A couple comes to you that is having a struggle, maybe within their relationship, their children, a very important family decision, money, the list is endless.
    - Note: Never counsel an individual of the opposite sex alone! That is stupid (Yes this is my choice of words) and dangerous!
- o Grief & **TRAUMA** Counseling
  - Helping someone struggling with loss, of a loved one, house due to fire or storm, or any number of losses. According to Random House Dictionary grief is: *“Keen mental suffering or distress over affliction or loss; sharp sorrow; painful regret”*<sup>35</sup>

The following stages are my personal adaptations of Elizabeth Kibbler-Ross’s stages of grief and can be found in her book On Death and Dying.

- **Are you sure?** This can’t be happening! (often referred to as denial)
  - **I’m mad!** How could this happen, who is responsible, (often referred to as anger)
  - **Let’s make a deal!** If you change the events, I will do things different. (often referred to as bargaining)
  - **I’m sad!** Please just leave me alone with my thoughts and discouragement. (often referred to as depression)
  - **I got to get up and do something!** Life is moving on, and I need to take care of myself and my family. (often referred to as acceptance)
- o Hospital/sick
    - Visiting in the hospital or nursing home is one of the saddest or hardest parts of pastoral care. However, it

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<sup>35</sup> Dictionary.com Unabridged, Based on the Random House Dictionary, © Random House, Inc. 2011.

remains one of the most essential. Remember as you visit that your visit is three-fold, 1) provide comfort 2) pray for God's blessing and wisdom on their body, mind, and heart 3) to offer them an opportunity to settle their future with Christ. I have often found as I visit with folks that are sick reading scripture is a great comfort.

As a minister you are asked to provide **WISDOM**, Biblical **INSIGHT**, and advice. It is always wise and appropriate to **SEEK** counsel from others, to say I don't know, or tell them you will get back to them, is appropriate.

***Confidentiality ...  
Never GUARANTEE confidentially to anyone, this is an ethical  
issue, but also a legal issue.***

We are required to report cases of suspected child abuse, suicidal ideation, and homicidal ideation. Other times when confidentiality could be broken is when there is a need to seek wise counsel or supervision to allow us to more effectively minister.

#### **A. Qualification for Pastor/Counselor**

1. **UNDERSTAND** your own Christian values
2. Spiritual gifts active in individual's life
3. Have a clear working knowledge of **SCRIPTURE**
4. Have a working knowledge of **LISTENING** skills

#### **B. Types of Counseling:**

1. All **BIBLICAL**
  - a. Nothing but the Bible, a belief that we need no other resources to help individuals address spiritual and emotional issues
2. All **SECULAR**
  - a. A belief that the scripture has no place in counseling, and the use of psycho-social-educational counseling is most effective
3. Using the resources of both to be effective in helping people
  - a. The application of both the scripture and tools from within the secular community to become an effective counselor

#### **Breakout**

In a group of three or four discuss which counseling type you feel most comfortable using.

#### **C. Counselors Serve as a SHEPHERD.**

1. Providing help
  - a. Through **PRAYER**
  - b. Through time
  - c. Through **ENCOURAGEMENT** and correction
  - d. Through planning
2. Tenderness/Caring (Is. 40:11)
  - a. Have **PATIENCE**
  - b. Be forgiving
  - c. Be understanding
3. **MINISTERING** to Spiritual Needs
  - a. Salvation
  - b. Struggle with their faith
4. Ministering at the Hospital/Nursing Home & to Shut-in visits.
  - a. Crisis/Grief
  - b. Loss
  - c. Loved one
  - d. Property
  - e. Job
  - f. Etc.
5. Traumatic Event
  - a. Sudden or unexpected event
    1. Fire
    2. Tornado
    3. Earthquake
  - b. Be **SUPPORTIVE** and uplifting
  - c. Be informational (find the help they need)
6. Pre-marriage & Marriage Counseling
  - a. Pre-marital counseling
    1. Preparation for the wedding
    2. Discussion of what marriage will include
    3. Finances
    4. Children
    5. Ministry
    6. Jobs
7. Marriage
  - a. Discussion of **FAMILY** structure
  - b. Discussion of divorce
  - c. Discussion of the children

### **Large Group Discussion**

**Discuss which type of counseling you prefer and why.**

# Section Five

## Church Leadership

Thom S. Rainer list in his book Eight Traits of Effective Church Leadership: (1) Fierce biblical faithfulness, (2) Longer tenure (3) Confide humility (4) Acceptance of responsibility (5) Unconditional love of the people (6) Persistence (7) Outwardly-focused vision (8) A desire for lasting legacy.”<sup>36</sup>

Scripturally there are only two roles within the church. As a church you may add more and that is not a problem as long, they function within the confines of the two original roles.

### A. The PASTOR

Other terms used in various churches include Bishop or Elder. This individual is the lead teacher, overseer, and visionary of the church. He/she is ultimately the one that God will hold accountable for the success and failure of the church.

1. The scripture doesn't distinguish between or list the words ordination or licensure it simply refers to the man/women who is the Pastor/Elder leading the congregation.
  - a. II Timothy 3: 1-7 Qualifications for Overseers and Deacons, “Here is a trustworthy saying: Whoever aspires to be an overseer desires a noble task. 2 Now the overseer is to be above reproach, faithful to his wife, temperate, self-controlled, respectable, hospitable, able to teach, 3 not given to drunkenness, not violent but gentle, not quarrelsome, not a lover of money. 4 He must manage his own family well and see that his children obey him, and he must do so in a manner worthy of full[a] respect. 5 (If anyone does not know how to manage his own family, how can he take care of God's church?) 6 He must not be a recent convert, or he may become conceited and fall under the same judgment as the devil. 7 He must also have a good reputation with outsiders, so that he will not fall into disgrace and into the devil's trap.” (NIV)
  - b. Names (Terminology)
    1. Reverend
    2. Father
    3. Pastor
    4. Overseers

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<sup>36</sup> Thom S Rainer, Eight Traits of Effective Church Leadership,



5. Bishop
6. Etc.

## **Breakout**

In a small group of three or four discuss the Biblical qualifications for a pastor and how you feel that applies to you personally.

### **B. The Deacon,**

The headwaiter (**HELPER**) in the church. The deacons in the book of Acts were organized to take care of the widows and orphans within the church, to assist in the teaching of the gospel, freeing the pastor for his purpose of leading and teaching the church.

- 1) There is an ongoing debate in many churches about the role of deacons. Some view them as the powerhouse of the church with the authority to control the pastor and oversee the finances. Others see them as the helper, caregiver, and minister to assist in the ministry of the church.
  - a. II Timothy 3: 8 - 13 "In the same way, deacons[b] are to be worthy of respect, sincere, not indulging in much wine, and not pursuing dishonest gain. 9 They must keep hold of the deep truths of the faith with a clear conscience. 10 They must first be tested; and then if there is nothing against them, let them serve as deacons.11 In the same way, the women[c] are to be worthy of respect, not malicious talkers but temperate and trustworthy in everything.12 A deacon must be faithful to his wife and must manage his children and his household well. 13 Those who have served well gain an excellent standing and great assurance in their faith in Christ Jesus." (NIV)

***Every student should be required to read the books of I & 2 Timothy & Titus to help understand the obligations and qualification of a minister:***

Denominations, fellowships, or churches have additional names for their leadership including

- a. Apostle
- b. Arch-bishop
- c. Bishop

- d. Superintendent (either national or state)

# Section Six

## Ethics

Ethics is defined as: “(used with a singular or plural verb) a system of **MORAL** principles: the ethics of a culture; the rules of conduct recognized in respect to a particular class of human actions or a particular group, culture, etc.: medical ethics; Christian ethics. Moral principles, as of an individual: His ethics forbade betrayal of a confidence. (usually used with a singular verb) that branch of philosophy dealing with values relating to human conduct, with respect to the rightness and wrongness of certain actions and to the goodness and badness of the motives and ends of such actions.”<sup>37</sup>

In my mind ethics is simply doing the **RIGHT** thing within the context of Christ’s perfect will, always. In Philippians 2:3-4 it says: [Let] nothing [be done] through selfish ambition or conceit, but in lowliness of mind let each esteem others better than himself. Let each of you look out not only for his own interests, but also for the interests of others. NKJV

In the introduction to his book Introduction to Biblical Ethics Dr. Robertson McQuilkin<sup>38</sup> writes: “Ethics might be called a system of moral values or duties. It has do with the ideal human character, actions, and ends. What ought a person do or refrain from doing? What attitudes and behavior should be view as good? Any why should they be considered good? What is the highest good, “the chief end of man,” the purpose human existence? These are the questions the study of ethics seeks to answer.”<sup>39</sup>

Warren W. Wiersbe & Howard F. Sugden make an awesome ethical point in their book Confident Pastoral Leadership, when they state: “Leadership must never be exploited for personal gain. It is always used for the good of the church and the glory of God.”<sup>40</sup>

“A brief definition of Christian Ethics: (1) A **SYSTEM** of **VALUES** based upon the Christian Scriptures, (2) principles of **BEHAVIOR** in concordance with the behaviors of Christian prophets, (3) **STANDARDS** of thought and behavior as taught by Jesus.”<sup>41</sup>

<sup>37</sup> Dictionary.com Unabridged (v 1.1), <http://dictionary.reference.com/browse/ethics>

<sup>38</sup> Dr. Robertson McQuilkin served as president of Columbia International University for over 20 years, and professor of Ethics and Hermeneutic. Prior to serving at CIU he was a missionary to Japan.

<sup>39</sup> McQuilkin, Robertson, An Introduction to Biblical Ethics, Tyndale House Publishers, Inc, Wheaton, ILL 1989, 1995

<sup>40</sup> Sugden, Howard; Wiersbe, Warren, Confident Pastoral Leadership, Practical solution to Perplexing Problems, Moody Press, Chicago, 1973

<sup>41</sup> Sternberg, Robert J, Christian Ethics Updated October 15, 2013, "The New Psychology of Love", Yale University Press, New Haven, London ©2006, page 8.

In Charles Buck Theological Dictionary, Ethics is defined as: "The doctrine of manners, or the science of moral philosophy. the word is formed from mores, "**MANNERS**, " by reason the scope or object thereof is to form the manners."<sup>42</sup>

***Confidentiality ...  
Should never be guaranteed to anyone: This is an ethical issue,  
but also legal issue.***

We are required to report cases of Child Abuse, Suicidal ideation, and Homicidal. Other times when confidentiality could be broken would be when seeking wise counsel or supervision allowing us to more effectively minister to them.

Another ethical issue is Medication. It is unethical to encourage anyone to stop medication for any illness without the consent of their doctor that prescribed the medication.

**A. Relationship within the church**

1. Relationship with the **MEMBERS** of the church
  - a. There must be caution becoming friends with individuals you are pastoring

**Breakout**

In a small group of three or four discuss the advantages and disadvantages of a pastor of becoming friends with members of the church.

2. Relationship with the **BOARD**/leadership
3. **DICTATORSHIP** of church vs. cooperative spirit
4. Confidentially
5. Working with/or ministering to the opposite sex
6. Finances

**B. Relationship in the community**

1. Example of Christ
2. Confidentially
  - a. Working with or ministering to the opposite sex
  - b. Finances

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<sup>42</sup> Buck, Charles. Entry for 'Ethics'. Charles Buck Theological Dictionary. <http://www.studydrive.org/dictionaries/cbd/view.cgi?n=530.1802>.

### **Large Group Discussion**

Discuss the importance of confidentiality and for pastors to not share personal information, including illustrations from the pulpit.

## Section Seven

### Soul-winning/Personal Evangelism

Personal observation from Dr. Don Allen. You will not find soul-winning or personal evangelism listed within the context of the definition of Pastoral Theology. I personally feel this is sad, and I personally believe that it should be a part of the very foundation of what we do as a Pastor. When I personally teach on the topic of Pastoral Theology, I include this section.

First, let me point out that I was raised in a Fundamental Independent Baptist Church in Michigan and soul-winning and witnessing were a part of our weekly, if not daily routine as young ministers within the church. We had Monday night and Thursday morning visitation, along with Saturday morning bus visitation. We were out knocking on doors visiting those that missed last week, inviting new folks to attend, or reminding the parents what time the bus would be there Sunday. In the front of our mind was one thought, can I share the Gospel “Good News” with this person so that they will know Jesus in a personal way.

As a pastor (Dr. Allen) I believe it is impossible to expect your members to share their faith unless three very practical things are happening in your church.

1. You are teaching them to pray and praying with them for the lost.
2. You are sharing your own personal stories of how you shared your faith with someone.
3. You are teaching the scripture and tools to share their faith.

Philemon vs 6 ....

- As Christ prepared to depart and return to Heaven, HE made very bold and clear proclamation to the Disciples and the church as whole, which we refer to as the Great Commission. Found in the following verses, and other places throughout scripture we are told to Preach, Teach, Baptize, and make disciples. Can't get much clearer than this.
  - o Matthew 28: 16 - 20
  - o Mark 16: 15 - 18
  - o Acts 1: 8

As we look throughout the scripture, we find the examples of three types of Evangelism or Soul winning.

1. Mass **OUTREACH** (i.e. crusades, revivals, teen meeting, etc.)
2. Group witnessing
3. Individual or often referred to as relationship evangelism

**A. Soul-winning/Witnessing**

1. The role within the local church
  - a. Acts 20:20; Acts 1:8 and the **GREAT** Commission.

## **Breakout**

In your large group discuss the students' personal view of witnessing to others.

**B. Altar call**

1. **MINISTERING** at the altar
  - a. Relationship (salvation) with Christ
  - b. Restore a relationship with Christ
  - c. Prayer for healing

***Note: If the discussion or ministry is of a sensitive nature you should refer the individual for counseling in a private setting.***

**C. In the COMMUNITY**

1. Outreach
2. Door to door
  - a. Was at one time very popular. However, appears in our politically correct world it has become more and more unacceptable.

**D. One on one (Table Talk)**

1. Sharing with folks at their house
2. Sharing with folks at a restaurant